

**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

**Vol. XXI.]**

**APRIL, 1844.**

**[No. 1.]**



Front view of

St. Michael's Church


CHARLESTON, S. C.

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April 1

A. E. MILLER, No. 4 Broad-st.

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FOR THE GOSPEL MESSENGER.

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**ANNIVERSARY SERMON.**

The Sermon, at the Anniversary (the day before the opening of the Convention of the Diocese) of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, by the Minister of Prince Frederick's Chapel, Rev. M. H. Lance.

MATTHEW vii. 16—"Ye shall know them by their fruits."

PRONOUNCED by the sole judge of men's actions, and discerners of their most secret thoughts, it is alone for those who are "one body in Christ," to receive this decision with implicit submission. For it is obvious that the occasion of it was not peculiar, nor confined to the period of its delivery. The false prophets of whom it was predicated, were notoriously preceded by correspondent wolves in sheep's clothing, and the forewarning of Jesus—pending the destruction of the temple, "many false prophets shall rise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold," may not unsuitably, enforce the application of the text to the present and future security of the Church, which is his body; against others who *saying they are apostles, and are not*, or being truly called of God to the sacred office of stewards of his mysteries, would lower the estimation of its inseparable constituents—the word, the ministry, and the sacraments, and magnify their office by preaching alone. With this view of the ministerial responsibility to Christ—*who loved the Church and gave himself for it, that he might sanctify and cleanse it*, seemingly corresponds most needfully, *this* declaration, we begun by citing, "ye shall know them by their fruits;" and wherein we find, the only practicable provision, in the case in point, for the obliquity of human discernment. "Beware of false prophets," was the good Shepherd's caution. But unaccompanied by any direction of the way and means of compliance, how was it to be followed? "For what man knoweth the things of a man, save the spirit of man which is in him?"

"The Lord said unto Samuel, look not on his (Eliab's) countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Another necessity obviously occurs for divine counsel to the due observance of the preceding caution. They may be false prophets, who with counterfeit commissions—as not

called of God—formally promulge orthodox doctrine, no less than others, who, though duly accredited ambassadors of Christ, yet do not teach *the truth as it is in Jesus*, or *according to godliness*. “For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ—and no marvel; for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” These enemies to the unity of the spirit and the bond of peace, are likewise adequately described in Holy Scripture, with “horns like a lamb”—the emblem of innocence, and “faces of men” denotive of dignity, whose seductive language, and carriage, “*smooth and soft as wool*,” are yet ravenously designed by good words and fair speeches to deceive the hearts of the simple, and “to turn away the prudent and sincere from the faith, and to pervert the right ways of the Lord.”

If then, as we have seen from the word of God, men have not sagacity to discover each others undisclosed thoughts and designs, any more than they have power of *themselves*, to fight and conquer the protean king of false prophets; the question recurs, how was the warning of Christ, “beware,” to be obeyed. All needless speculation on the subject is happily precluded, by His compassionate provision in the authoritative language of the text, “ye shall know them by their fruits.” Though it might not affect the scope of our discourse to allow the inclusion of *doctrines* in these “fruits,” we are unwilling to admit it, because wheat and tare are only distinguishable when the ear is formed; and as before intimated, Satan and his ministers may declare the truth, “covering violence with their garment,” and from the adopted view that the extension of false prophets to all teachers of false doctrines, would render it difficult to shew how they who teach the doctrine of the millenium, or that the promises of the law were only temporal, or that the baptism of infants may be deferred until they come to years of discretion, or that the Sabbath day is still to be kept holy, can be proved to be false prophets, by the evil tendency or consequence of their doctrine. Nor, let it here be added, does this admission seem allowable by the context to Christ’s declaration to the multitude having audience of Him on the mount. How could *they* judge of false doctrines but by the *works* of their proclaimers. By the crucible of “fruits,” we maintain then to be simply meant, “the fruits of faith, which do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.” And what as a foundation of this belief, the apostle meant by the injunction, “that they which have believed in God might be careful to maintain good works.” To the human *need* of the direction of the compassionate High Priest, to the observance of His warning to *beware of false prophets*, in the lack of adequate discernment, let us not fail to add a grateful acknowledgment of the display of His adorable wisdom in the *intelligible simplicity of the method*. It is the beautiful, and forcible remark of a scribe well instructed in the kingdom of God, that, our Saviour after exhibiting so many miracles of mercy to mankind on earth, chose at last to exemplify the future vengeance of God against sinners, not upon a living man, but with characteristic goodness, he cursed only a tree. In connexion of

this and our present subject, how better may we find vent to our feelings, than in the exclamation of St. Paul, "O the depth of the riches both of the wisdom and knowledge of God." So true is it of Christianity, that, as evinced by its divine author in the rule of judgment he established for the regulation of his disciples, "the divinity of its precepts is proved by their purity, and their perfect adaptation to the nature of man, in its strength and in its weakness."

This, it has been our object to show, is the attestation of the text; and to what has been said, more might easily be added to the same conclusive proof—for "a man's works, are the tongue of his heart, and tell honestly whether he is inwardly corrupt or pure." In bold contrast with that dead faith or historical religion, neither subjecting the will, nor purifying the heart, nor rectifying the conduct; there must be a spiritual life in a pious man. "There is therefore now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made free from the law of sin and death." "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. "Wherefore by their fruits ye shall know them."

Thus much must suffice for this head of our discourse, and without further illustration of our Saviour's comparison of good works to savory and nutritious fruit, in which he established an universal and immutable rule of judgment; I proceed to the consideration of what our previous reflections were designed to lead us. The just claims according to that rule, upon your Christian charity and bountiful liberality, of the Society, as whose humble and unequal organ, by request, I venture to address the assembled wisdom of the Church.

"Who is he that saith, and it cometh to pass, when the Lord commandeth it not. May we not derive hence an encouraging assurance of the divine approval of *voluntary* institutions, whose sole object, is God's glory in the salvation of men? We may trace their origin to the sympathetic fraternity of apostolic times, when "all that believed were together, and had all things common." And we may argue their *necessity* from the reproachful dearth of effectual means to meet the increasing demands of Christendom, independent of those of others, who *have not so much as heard whether there be any Christ, or any Holy Ghost*. How different may have been our condition, but for the aid of the Society for the Propagation of the Gospel in foreign parts. The practical result of periodical appeals, furnishes no denial of the continued local necessity at least, of those auxiliaries to Christian enterprise, one of whose valuable results, among others, is, perpetuating by subscription or donation, *the good deeds they have done for the house of God, and the offices thereof*. And but for whose corporate existence, the available funds would not be had. And to apply the preferable reasoning of another, "alas! the Church is in miserable bondage to the world: and without the adoption of the world's ways, the children whom she has nourished and brought up, will do little for her."

The machinery of societies, boards, committees, agents, meetings, appeals, addresses, &c. is necessary to wring from Christians a small part of what the love of Christ should be at all times, a constraining motive for them to do with all their hearts and souls. And when it is thus rising from them, the supposed good deed is blazoned as a proof of zeal, liberality, and devotion—of what is called a good spirit. These things ought not so be. But they are, and it requires no little faith to buoy us up with the hope, that the hardness and waywardness of the natural man will yet, in this important particular, yield to the converting and sanctifying influences of the grace of God."

For such good reasons, and others that might be given, and sanctioned by Scripture, and encouraged by the immutable assurance of no "purer motives, nobler objects, or more certain reward," this noble Society in 1810, commenced its valuable operations at the instance, and under the pious auspices, of our three last successive Diocesans.

Begun with their effectual prayers, and those of other righteous patrons, it has, under the divine blessing for 33 years, uninterruptedly run its course of increasing usefulness. The past fruits are abundant warranty of the assurance. Through that long vista of time, we may look back with devout thankfulness to the much it has gathered into the Lord's garner; and from its present wholesome condition, derive greater encouragement for the future. In estimating its valuable aid to the spiritual interest of the Diocese, it must not be overlooked, that, until the commencement of its operations, our Church, unrecovered from the blighting effects of the Revolution, was "left as a cottage in a vineyard," desolate, impoverished for the most part, and without any exterior sympathy. The measures *then* set on foot, were her first movement from the sea-board, to which her holy influence was almost entirely confined. That impulse having been given, you may, in the cheering record of your transactions from year to year, trace her gradual and increasing progress upwards, and through the intermediate districts, until in local verification of prophecy, *the house of the Lord is established in the top of the mountains, and exalted above the hills; and people flow unto it.* And for the religious blessings so gratuitously dispensed to the indigent, and exposed, and "scattered abroad, as sheep having no shepherd," the wilderness and solitary place is glad, and the desert rejoices and blossoms as the rose! And what *must* be regarded as a highly important achievement of this religious enterprise, to the youth of our College at the seat of Government, is secured those religious advantages according to our views, which properly improved, "are able to make them wise unto salvation, through faith which is in Christ Jesus. *How* the Lord has been so pleased to favor our Zion—to *comfort all her waste places*, is a further disclosure of the rich fruitfulness of our institution.

As John the Baptist was the divinely appointed herald of "the desire of all nations," it sent forth credentialed ministers to awaken the dead in trespasses and sins by the high sanctions of the everlasting Gospel, to turn from their vanities unto the living God, and to pass the fleeting time of their sojourn on earth, as accountable travellers to an immortal state of existence, to comfort those who mourn, minister to the sick, baptize, and administer the Holy Supper, join in the sacred bonds of matrimony, and solemnize the instructive obsequies of the dead. *Then*

it was, as the blessed result of these furnished ministrations, that many, previously, fast heathenising through want of religious instruction, *began to call upon the name of the Lord*: and the heaven pointing spire, and sound of "angels music," calling to devotion, denounced the sinful desecration of the Sabbath, and enforced the divine command to *remember to keep it holy*, and *all thy children shall be taught of the Lord*. Then it was that longing aspirations to the ministry ceased to be disappointed for lack of means to the due preparation: and that in *practice*, the colportage system was exhibited, in the diffusion of the Bible, Tracts, and the Book of Common Prayer, gratuitously—to those who could not purchase them. Brethren, are these not fruits by which may be fairly known the worth of the producer?

"Do men," argued Christ to that proof, "gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit." It is not by its trunk, or its bark, or its branches, or its leaves, we may judge of its valuable condition, but by its productions. If such of them as we have cursorily brought to public notice, be not an *admitted, conclusive* test, of the increasing claims of this charity upon all who would promote the moralizing and saving influence of Christianity, then in vain may any religious charity, plead its claims upon your patronage. In vain did Christ command to preach the Gospel to every creature. In vain—"that warning voice, which he, who saw, the apocalypse, heard cry in heaven aloud." "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

So interesting and important a subject, must not yet be dismissed, though an apology may be due for longer detention from the ensuing business of the day; without being presented in a few other brief views. The plenary success of this Society, interests you as *Christians*. Intermeddling not with temporal concerns, or political matters, its professedly single and pure object is, "the promotion of Christian knowledge, learning and piety in this State." In opposition to the infidel sentiment of the popular English historian, that virtue is, but the fruit of the highest intellectual cultivation, is the preponderating testimony of the most learned disciples of Christ who were and are. *Scholastic celebrity* is unquestionably on the side of religion, as indispensable to the right ends of civil government: and all history and experience is to the clear proof, that religious influence is the only permanent security to national prosperity. In promotion of so great an object, does it not demonstrate the incalculable worth of the source, under the divine blessing, of such vast results; that the increase of our Clergy is so considerable! That places of worship and organized parishes are so greatly multiplied! That the word of God is so freely distributed! That that suitable companion, of which one not of us—has approvingly said, "it is the book of my understanding and of my heart," should accompany the volume of inspiration, as an equally adapted common prayer to the civilized and the savage! If "it is good to be zealously affected always in a good thing," what stronger claim can any religious charity have on "all who profess and call themselves Christians."

Your unrelaxed interest in the prosperity of this invaluable institution, is demanded by your *voluntary* devotion to that portion of the

Lord's vineyard under our especial care. From the many systems of vain philosophy that have sunk into oblivion, and from the instructive results of our own experience, and from the indisputable testimony of our venerable mother Church, to the unimprovable safety of "the old paths, where is the good way," we may surely derive all sufficient motives, to continue therein, and find rest to our souls : and to unbroken unity of purpose, and unweariedness of well doing, in its promotion.

My brethren, if on *you* we may not *liberally* urge the preferred claims of this Society, of what application is the boast of unequalled freedom like ours, where all are irrespectively entitled to religious liberty !

A shadow of liberty is that only, which subjects to blame, for independence of mind. Illy does this comport with the noble sentiment of the immortal Chillingworth—"I will take no man's opinion from him, neither shall any man take mine from me." Inconsistent too is the charge of illiberality from those not of us, from whom proceeds the warning to their communion, "to open their eyes to the movements of the Church."

And again—"we may infer from what has been said, the duty and importance of all the members, and especially the ministers of the Presbyterian Churches exerting themselves to spread a knowledge of her public standards ; notwithstanding all the sneers and censure which have been cast on this language ; for every intelligent and candid man in the community knows that we employ it to designate, not formularies which we place above the Bible, but merely those which ascertain and set forth how we interpret the Bible." I can conceive of no better expression of our duty and sentiment, as Protestant Episcopalians. As the fruit of that almost infinite variety of opinions, produced by freedom of inquiry, but one system could be established, and to that, which was at first adopted, we still adhere. Here it happens, that we find ourselves not merely Christians, but Protestants, and not Protestants only, but members of a particular Church, the distinguishing tenets of which, if we choose to preserve our connexion with it, we seem bound without dissimulation to possess, and in our conscience to believe." Nor, may we be assured my brethren, in perfect consistence with toleration, *will* or *can* any credit or advantage redound from the sacrifice of concession, to conciliation, or from a timid halting between the two extremes of pomp of ceremony, and the pride of voluntary humility. The glory of our Church is sincerely believed to consist, as developed in "the purity of its doctrines, and the innocence and utility of its forms" in an equi distance between Rome and Geneva : though, "our platform is indisputably a very broad one—on which every variety of opinion may act in concert." But whatever allowable difference of sentiment among us, may exist, we must all be agreed, that as in the sixth century, the seed was sown, that upas-like grew until the sixteenth ; it becomes our branch of Protestantism *now*, to buckle on the armour of the faith once delivered to the saints, and unyieldingly to sustain the principles we profess. And still more, let me affectionately remind you, is expected of *us*. We must not merely maintain our ground, but we must advance, with onward, as our watchword, or, to the inutility of the reformation, both the Bible and their consciences, will be taken from men ; and tem-

poral policy and aggrandizement substituted for the constraining love of Christ: and the shame of inconsistency be justly awarded by the liberal concession that, "our Episcopal brethren exercise a most laudable diligence in placing the volume which contains their articles, forms and offices, in every family within their reach, which belongs to their communion, or can be considered as tending towards it: all this is as it should be; it bespeaks men sincere in their belief, and earnest in the dissemination of what they can deem correct principles."

Among many other additional claims of this Society on your generous patronage, that could be brought to your profitable notice, I feel constrained to conclude, with the presentation of them to you, as *patriots*, and *philanthropists*.

In this comprehensive aspect of our interesting subject, it is confidently believed to be no visionary speculation of overwrought zeal, that there is fairly presented a wide and common ground on which all may meet (in spite of minor differences,) who love the Lord Jesus Christ in sincerity—and wish well to their fellow creatures—and an impregnable bulwark of security to which all are interested to resort, as to the original formation of Society, for mutual protection, and happiness. For, in the thrilling eloquence of a foreign speaker on a like occasion, "it was not enactments for the punishment of crime which rendered a nation great: the true strength was a moral strength: the power of moral strength was Christian strength: and the soul of it was Christ crucified. This was the source of the true glory of a country. The strength of the country did not consist in the multitude of its prisons—not in its punitive but in its preventive power. And was there no remedy for the evil as it now existed? Was there no balm in Gilead? Why—one Church was better than ten prisons. One minister was better than ten magistrates. One pastoral aid curate was better than twenty police constables in any parish." Such, brethren, is the designed and inevitable scope of our enterprise, through the agency of the institution, whose *thirty-fourth* anniversary we are permitted to celebrate, by "the giver of life, of health, and of safety," and bestower of accountable *talents*. A stronger appeal to us in our individual, and collective, or corporate capacity, is inconceivable, if "the ultimate tendency of all truth, is a true and truthful union." Whilst then others with untiring zeal, are laudably promoting the advancement of Christianity, according to their favorite mode, let us not be *weary in well doing*, after the appointed way of our communion. "While we have time, let us do good unto all men; and especially unto them that are of the household of faith." It will not excuse us for not providing for *our own* domestic wants, that we have freely contributed to those abroad. A house divided against itself cannot stand. But also said our Divine Master, if two of you shall agree on earth touching any thing they shall ask, it shall be done for them of my Father which is in heaven.

It is good for brethren to dwell together in unity. Let us of the same household, *so* dwell together in *this* and *other subjects* of common interest: and He who alone can make us of *one mind*, will bless our efforts, according to our sincerity, for the peaceful advancement of His glorious kingdom. And through our co-operation with others in the same righteous cause, all the ends of the world shall see the salvation of our God.

## FOR THE GOSPEL MESSENGER

## ESSAY ON THE HISTORY OF ST. PHILIP'S CHURCH

## CHAPTER IV.\*

This Congregation has had thirty-one Ministers, viz: Rev. Messrs. Williamson, Marshall, *Marston*, Marsden, *Johnson*, Guy, *Garden*, Lambert, Orr, M'Gilchrist, Betham, Quincy, Keith, Andrews, *Clarke*, *Smith*, Wilton, Crallon, Robert Purcell, Moreau, *T. Frost*, Parker, *Jenkins*, Percy, *Simons*, *Gadsden*, T. Frost, Junr., Gibbes, Cobia, Kaufman and Campbell, of whom the nine, whose names are printed in italics were Rectors. Threē† of these nine resigned, five died in the service of the Church, one yet lives. Mr. Johnson, and after him, Mr. Garden, was the Commissary of the Bishop of London, Dr. Smith was the first, and Dr. Gadsden the fourth Bishop of the Diocese. Mr. Garden was Rector for thirty-four years, Dr. Smith was the Assistant Minister for about one year, and Rector for more than forty-two years, Mr. Gadsden was elected Assistant in 1810, and Rector in 1814.

Of some of the Ministers above named, little is known. History reports that Mr. Marshall was an amiable, learned and pious man, and his conduct and talents gave great satisfaction. Mr. Marston was removed from office for "imprudent behavior, and reflection on the honor and justice of the General Assembly," but the house allowed his family relief at different times.

Of Commissary Johnson it is written‡—"from a child he had maintained a fair reputation—he found the people at Charlestown unhappily disturbed with feuds and animosities, yet he managed himself with so much temper and prudence, as to avoid giving any offence, or incurring the displeasure of either side. He discharged his very laborious duty with great diligence, notwithstanding ill health, and to the general satisfaction of his parishioners. He read prayers and preached twice on Sundays, read prayers on Wednesdays and Fridays, and frequently catechised the children. He composed in some degree the divisions among the people, and persuaded many who had differences to converse without passion or bitterness. Amid pestilential diseases raging with great mortality, he diligently discharged the duties of his function." Mr. Guy was the first appointed teacher of the school (in Charlestown,) founded in 1711 by the Society for Propagating the Gospel.

Mr. Garden, Commissary for the two Carolina's, Georgia, and the Bahama Islands, we read,§ possessed all the requisite qualifications for his office, was beloved by his people, and highly respected by the inhabitants generally for his learning, piety and zeal, and honored by the Clergy for his faithful adherence to the Constitution and Canons, Rubrics and usages of the Church. He particularly interested himself in the Christian instruction of the colored people, and had two youths specially taught, to be qualified to act as instructors for their class. The exact

\* Chapter iii. was in the Gospel Messenger, October, 1840.

† The Rev. Garden, Clarke and Jenkins.

‡ Carroll, vol. ii. p. 564.

§ Rev. Dr. Dalcho's History, 103, 136, 140, 148, 167.

tenth of his income was given to the poor. His proceedings with respect to Whitfield, and other circumstances shew that he felt the force of the opinion of Bishop Warburton, that "Christianity unsupported by *institutions* runs into mysticism and fanaticism." He published six letters to Mr. Whitfield, (which passed through two editions,) also a Sermon from Acts xvii. 6, against his opinions; two Sermons entitled "Regeneration and the testimony of the spirit," and a Sermon from Romans x. 1. Having been Commissary twenty-three years he resigned, and in a Sermon at that time writes: "Farewell—till we meet in the eternal world, and as I hope we shall, in the blessed regions of glory, and immortality. In what comparative degree or measure soever I have discharged any of the duties of my function, I humbly speak with St. Paul, "not I, but the grace of God which was with me," only my faults and feelings, weaknesses and imperfections are all my own. Concerning the inhabitants of Charlestown, I bear this testimony: the more substantial and knowing part are a sober, charitable, and religiously disposed people. Would to God all were united in the same communion of the Church of England. But if this may not be—let us live in peace, friendship and charity towards all them who dissent. But my peculiar affection must naturally be towards you. How many of you have been my catechumens—my spirit will be always hovering in your assemblies, hovering in this sacred mansion, and especially about this holy altar where I have so often administered the mysteries of God, the symbolical body and blood of Christ, and been so often partakers of them, to the great comfort, strengthening and refreshing of my soul!"

In a letter from his parishioners, signed by the Wardens and Vestry, and sixty-six other persons, it is said—"the salutary effects of your services will be sensibly felt by our latest posterity," and so they have been. And in their letter to the Bishop the Vestry say—"we can with truth aver, he hath been a good Shepherd of Christ's flock." A piece of plate of the value of £52 10 sterling, was presented to him, on which was engraved the west front of St. Philip's Church, and a suitable inscription. The religion of the province, writes Dr. Ramsay, was much indebted to that steady inflexible disciplinarian. "He was attentive to the religious education of his children and servants."†

Mr. Lambert was appointed in 1728, by the "Society for Propagating the Gospel in Foreign Parts," their school-master in Charleston, and afternoon preacher at St. Philip's Church. "He was diligent and highly useful in training up the youth of the country to virtue and religion, but died in 1729. On his tombstone, near the middle south door, he is called "master, preceptor, and teacher of grammar, and other arts and sciences taught in the free school at Charlestown."

Mr. Orr removed to St. Paul's, Stono, in 1741, and there endeavored to Christianize a small tribe of Indians called Cushoes. Mr. M'Gilchrist returned to England in 1745, with testimonials from the Commissary of his "excellent moral character, diligence in the sacred office, and attainments in literature." Mr. Betham was highly acceptable. He pub-

\* Garden's Farewell Sermon is in vol. ii., Religious Tracts and Sermons, in the Episcopal Library, duodecimo.

† In Dalcho is an abstract of all these papers.

lished a Fast Sermon from Rev. ii. 5, on national vices. Mr. Quincy, a native of Boston, much esteemed by the Commissary, and Clergy, and the Society, published a volume of twenty Sermons in 1750.\* One of them has reference to the errors in faith and conduct of the Rev. George Whitfield, who, at that time, had the popular voice on his side. Mr. Andrews returned to England, and there were published of his "the Scripture Doctrine of Grace, and Sermons on the most important of subjects," in a volume. Mr. Clarke held the rectorate about six years. On his resignation (1759,) the Vestry certified to his gravity, diligence and fidelity. He "was more known as a theologian beyond the limits of America, than any other inhabitant of Carolina. He was admired, as a preacher, both in Charleston and London. His eloquence captivated persons of taste; his serious preaching and personal piety procured for him the love and esteem of all good men. When he preached the Church was crowded, and the effects of it were visible in the reformed lives of many of his hearers, and the increased number of serious communicants. His Sermons were often composed under the impressions of music, of which he was passionately fond—God's love to man, peace and good will among men, were the subjects on which he dwelt with peculiar delight. He gave on the week day a regular course of lectures on the Epistle to the Hebrews, which were much admired." In Charlestown, he published a Tract entitled "the prophetic numbers of Daniel and John, calculated," &c., in which he appears to look for the commencement of the Millenium about the year 1762. In England, he published several works. We are sorry to have to add that his Essays on prophecy are reported to be "full of visionary speculations and indefinite conclusions, and that he appears to have become an Universalist, and favorable to the doctrines of Jacob Behman."† His "letter to Adam Smith, on his account of the death of Hume," was well spoken of.

Mr. Smith arrived in November, 1757, having been engaged as assistant, and became Rector about a year after, when Mr. Clarke resigned. He was the active and efficient friend of his professional brethren in less favored circumstances of life, and during many years was foremost in the arduous duty of supplying vacant parishes. At the siege of Charleston, he preached as he felt the crisis to require, and encouraged his people in the defence of their liberties and homes, by going himself to the lines, armed as a common soldier. He was the first principal of Charleston College, and an able, judicious, and faithful director, and superintendant of the academical education of many persons. Of the Ministers of our Church among us, no one was more zealous and useful, and he was the principal means, under providence, of organizing the Church in this Diocese, and one of the leaders in the good work of bringing into Union the Protestant Episcopal Churches throughout our whole country. He is reasonably presumed to have been the founder of the "Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in South-Carolina."‡ By means of the school which he instituted and governed, and subsequently in the College of which he was the Principal for several years, he con-

\* A copy is in the Charleston Library.

† Ramsay's, South-Carolina, vol. ii., 451.

‡ Dalcho, 217.

ferred lasting and substantial benefit on the State, and on the Diocese. He died October 28th, 1801, in the 70th year of his age.

The Rev. Thomas Frost became assistant to Dr. Smith in 1786, and his successor as Rector in 1801. He was zealous, diligent, a "cheerful giver," much beloved by his parishioners, peculiarly attentive to the sick, condescending to the young, kind to the stranger, and generous to his brethren of the Clergy. Few have read the Liturgy with equal pathos, or been more admired as a preacher for the tenderness and spirit with which he uttered his sentiments.\* He died July 18th, 1804, in the 46th year of his age.

The Rev. P. M. Parker, who had been from 1796 to 1802, Deacon, officiating in St. John's Parish, Berkley, was elected Assistant Minister of St. Philip's Church in 1802, was ordained Priest at New-York in June, and died in July of the same year.

The Rev. Edward Jenkins, who had been Rector of St. Bartholomew's, and of St. Michael's, succeeded to the same office at St. Philip's in 1804, and resigned (having removed to England,) in 1809, where he died 1821. On a tablet erected in St. Michael's Church, we are informed "He was educated at Jews College Oxford. His orthodox principles as a Minister of the Gospel—his abilities as a Preacher—his assiduity as a Parochial Priest—his candour, polity and benevolence—his exemplary, pious and moral conduct, graced with the acquirements of the scholar, and the polished manners of the gentleman, designated him as well qualified for the dignified station of Bishop of South-Carolina, to which he was elected Dec. 20th, 1804, and which he declined, apprehensive that his advanced age might impede the punctual discharge of its duties. His step children, and their children, to record "his worth, and their gratitude, here place this inadequate memorial."†

The Rev. W. Percy, in January, 1805, was appointed a temporary assistant, or third Minister in St. Philip's and St. Michael's Churches, and in 1807, the South-Carolina College conferred on him the degree of D. D. In 1810, he was elected Rector of a "third Episcopal Church," which was merged in St. Paul's Church, Radcliffeborough. Great credit is due to Dr. P., for his active and unwearied exertions in promoting this pious work. He held the order of the Church in reverence, and therefore, even in revolutionary times, at Savannah, refused the assistance of a minister not Episcopally ordained.‡

The Rev. J. D. Simons, acted as an assistant at St. Philip's during part of the year in which the Rector (Dr. Jenkins,) was absent, and on his resignation was elected his successor, Aug. 1809. He died in the 30th year of his age. May, 1814, lamented by all the flock, and scarcely less by the community. In an eulogium called for by a literary Society of which Mr. S. was a member, the late Wm. Crafts speaks of "his manly and "generous affections—his pure and spotless manners, his impressive eloquence"—and adds, "oh that I could catch his glowing accents to "speak of him, as he would have spoken for his friend." From his "infancy, he was distinguished by more than common qualities of head "and heart. His life was blessed with a much smaller portion of health "than is the common lot of humanity, but notwithstanding, during seven

\* Dalcho, page 221.

† Dalcho, page 372 and 209.

‡ Dalcho, page 241

“ years, he performed his ministerial duties with distinguished usefulness and success—by the pathos and beauty of his discourses, and by his almost unequalled style of elocution, he was unusually happy in rousing the attention of the languid, fixing the faith of the wavering, and keeping alive the fervor of the devout. The warmth and sincerity of his friendship was worthy of the models which adorn antiquity, one of his last expressions was “ nothing so sweet as the breath of a friend.”

( To be continued.)

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### NOTICES OF NEW PUBLICATIONS.

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*The Divine Institution and use of the Festival System of the Church; a Sermon preached in St. Stephen's Church, Middlebury, Vt., on Christmas Eve, 1842. By Rev J. Huntington, Rector. Published by request of the Vestry.*—“ The use” of the festival system is a subject which is not unworthy of the pen of the judicious Hooker, and of the poetic Keble and Heber. It is the subject of many Sermons and Essays, and in the “ Companion for the Festivals and Fasts” by the pious Nelson, improved by the republication of Bishop Hobart, it may be almost said to be exhausted. Still it admits, as our own poet Coxe, and the author before us has shewn of new illustrations, and the Christian who conforms to this “ festival system” in his practice, and the preacher in his teachings, will have in their own experience and observation the most satisfactory evidence of its great utility. But if our author has trod a beaten path in his remarks on “ the use” of the festival system, he has not in what he has set forth as to its “ divine institution.” The highest wisdom ordered the periodical observance of one day in seven, and our author has succeeded in tracing to the same paramount authority other festivals, as Easter, which had its origin in the feast of the passover, and Whitsunday, which is only a continuation, with such changes as the new dispensation called for, of the feast of Pentecost. But he must be permitted to state his impressive thoughts, and the result of his researches in the rich mine of Holy Scripture, and of “ ancient authors” in his own words. The text is Exodus xiii. 8, 10, and the argument may be thus condensed, our abstract must necessarily be extended, to do any thing like justice to the discourse.

“ There is no feature more striking in that great Divine Economy for the preservation of true religion in the world which is recorded in the Bible, than the Divine institution of stated festivals, in commemoration of the different particular acts of Divine power and mercy. We find that this system of setting apart the returns of particular days to the religious commemoration of particular acts of God's power and mercy, was commenced at the very creation of the world, and before the fall of man.” \* \* “ It may be declared I think without fear, that it would be impossible to keep up the knowledge of religion among men, if this weekly commemoration of the Divine resting after the creation from all the works, were to be laid aside and forgotten.” \* \* “ The Sabbath

was instituted as a memorial of the Creation, and of God's resting from His works on the seventh day; and in the publication of the law on Mount Sinai, this reason is mentioned, as you all know. But to this in the Jewish Church was added the commemoration of their deliverance from Egypt, which henceforth was to be connected with the observance of the Sabbath." \* \* "Now this deliverance from Egypt was in itself but a type of our deliverance from sin, the house of spiritual bondage; and by bearing this in mind, we may understand what is meant by the abolition of the Jewish Sabbath, or rather by its observance not being obligatory upon the Christian Church. 'Let no man therefore judge you in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ.' So far as the Jewish Sabbath commemorated the deliverance from Egypt, which was a shadow of the deliverance to come by Christ, it was abolished, and its observance was no longer binding. But although the *Jewish Sabbath* was thus abolished, the weekly religious rest was not abolished; only instead of commemorating the deliverance from Egypt, which was a shadow; it now added the commemoration of our deliverance from sin by the resurrection of Christ, which was the body or substance. A change was quietly made by the Apostles, from the seventh to the first day of the week, thus adding a commemoration of Christ's resurrection to that of the resting from the works; and manifesting even in the continued observance of the weekly festival our Christian freedom from the Jewish law. For as the deliverance from Egypt was added by Moses, so the resurrection of Christ was added by the Apostles, to the ancient weekly memorial of the creation:—by the one it was made a Jewish, by the other a Christian Feast." \* \* "All the Jewish feasts which the Apostles continued to observe, were (so to speak) *christianized*, and adapted to the new position of the Church under the Gospel. Thus the Apostles continued to observe the *Paschal* Feast or *Passover*, as we read in the Acts of the Apostles, St. Paul said of it, 'I must by all means keep this feast that cometh in Jerusalem;' (Acts xviii. 21,) by which it appears that Paul, like the other Apostles who we know observed it, kept that feast. But then they did not observe it as the Jews did; they made it a memorial not of the deliverance from Egypt and Pharaoh on the night of the first Passover, but of the deliverance from sin and Satan on the night of the last of the old Jewish Passovers; by the sacrifice of the Son of God, and by his resurrection from the dead:—they kept the feast, but there is no reason to think that they ate the Passover Lamb, but rather they partook of the Lord's Supper instead of it;—the very day, it seems, of the greatest solemnity was changed from the day of the paschal full moon, on which the Jews ate the Passover, to the Lord's day immediately following; and so the Jewish Passover was changed into the Christian Easter, and like the weekly Lord's day, so this great annual Lord's day, first observed by the Apostles, as we read in the New Testament, has been observed ever since by the Christian Church. Just so the Feast of Pentecost, in which the Israelites were commanded to commemorate the giving of the law on Mount Sinai, was turned by the Apostles into a commemoration of the descent of the Holy Ghost, which was given on the very same day. Indeed it is very remarkable when we think of it, that as the law was given

to Moses and to Israel on Mount Sinai just fifty days after the bringing them out of Egypt by the blood of the Paschal Lamb, so the Spirit was given to the Apostles and the Church, just fifty days after the redemption of the world by the sacrifice of Christ, the true Paschal Lamb, which delivered us all out of the land of Egypt, the house of spiritual bondage; so that the same day of Pentecost which before commemorated the giving of the law, now under the Christian name of Whitsunday, commemorates the giving of the Spirit." \* \* "The great festival system established by God himself in the Jewish Church, was not intended, my brethren, merely to preserve the memory of those acts of power and mercy by which God delivered the people of Israel, or took them to be His covenant people, but from the very first it signified and prefigured those acts of power and mercy by which he delivered the world, and entered into covenant with the Church through the blood of His Son; nor was it intended that the observance of these feasts should only continue so long as their meaning was as yet imperfectly understood, (because the acts of power and mercy which they secretly signified, and shadowed forth were not yet fully accomplished;) but rather they were intended to be much more observed when at length their true meaning should be fully revealed; and, some changes being made in the manner of observance, as in the change of the Sabbath from the seventh to the first day of the week, and in the observance of Easter and Pentecost, from being kept only in Jerusalem, to being kept all over the world, it was meant that all these should be continued, in order to keep in perpetual memory those great acts of power and mercy by which we were redeemed, and to spread the knowledge of them among all lands. There is indeed no special command for the observance of these feasts in the New Testament; there is no direct authority even for the change of the Sabbath to the first day of the week, or even for the continued observance of the Sabbath; but it is clear from the inspired writings that the Apostles and primitive Christians did as a matter of fact observe the first day of the week, and the feasts of Easter and of Pentecost also; and we know that the whole Church ever since has observed both the weekly feast of the Lord's day, and the annual feasts of Easter and Whitsunday, as having been commanded to do so by the Apostles." \*

\* "Christmas itself, which some may consider as a peculiarly Christian festival; had its type and counterpart among the Jews in the Feast of Tabernacles, which commemorated the fact that God made the whole people of Israel to dwell in tabernacles or tents in the wilderness; but which prefigured and secretly signified that God would cause His true and only begotten Son to dwell in a tabernacle of flesh in the wilderness of this world; (as St. John says, 'the word became flesh and *tabernacled* among us;) which we now commemorate by this festival, kept in memory of the birth of Christ." \* \* "Suppose that every year from the first settlement of New England to the present evening, this ordinance had been kept in his season. Suppose that every year on Christmas Eve, every house of worship in New-England had been decorated with the signs of festal joy, with green wreaths and boughs, and inscriptions, like this sanctuary in which you are now assembled, and the whole population had met with cordial salutations of Christmas welcome, and assembled for worship and united with their Pastors in such a prayer as that

which at this season the Church puts in the mouth of her ministers,—  
*“Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; grant that we, being regenerate and made Thy children by adoption and grace may daily be renewed by Thy Holy Spirit, through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end,”*—do you suppose it would have turned out then, that the greater part of the congregations in some sections would have come to think that our Saviour was the proper Son of Joseph, and not really a Divine person?—do you suppose that a large proportion,—in some sections, a majority—of Pastors would have turned Unitarians, and have succeeded in misleading their whole congregations into such a deadly heresy?” \* \* “If our system of festivals is not expressly laid down in the New Testament, so neither is the observance of the first day of the week as the Sabbath: both are inferred from the fact that the Apostles kept both, viz: the first day of the week, and the ancient feasts.” \* \* “The system of festivals is time, redeemed from heathenism, and Christianized; it is the rolling year cast in the mould of the Christian Faith; stamped with the Christian Creed, as with an indelible signature, named with the name of Christ, and impressed with the lineaments of the Gospel.”

To many of our readers these *facts* will be as surprising as they are instructive:—1st. “Except the Presbyterians and Congregationalists, and other dissenting sects in Great Britain and the United States, there is no people in the world professing the Christian name that does not observe all these feasts, as Christian feasts, in commemoration of those acts of Divine power and mercy by which mankind was redeemed. The Lutheran and Reformed Churches on the Continent of Europe observe them; and even the Congregationalist missionaries sent out by the American Board to the Eastern countries, there observe these feasts, although they do not at home. The Congregationalist missionaries of the American Board in Constantinople and other parts of the East, keep not only Easter, but Good Friday and Christmas, just like Episcopalians at home; because if they did not, the people in those ancient Churches which were planted by the Apostles themselves, would not believe that they were really Christians;—not keeping any of the Christian feasts; not commemorating the birth of Christ, as they do on Christmas; not commemorating the death of Christ, as they do on Good Friday; not commemorating his resurrection, as they do at Easter;—if they were by any means thought to be really Christians at all, they would never be thought orthodox Christians; and it would be seen at once that they were persons who for some reasons or other had separated from the ancient and regular orthodox Churches of the country that they came from; and a separation of this kind is thought so great a sin by those Eastern Christians, that they never would listen a moment to those whom they believed to be guilty of it. So that the Congregationalist missionaries in the East, are in a manner obliged to observe the great festivals of the Church, just as for the same reason they use the Church service in the Prayer-book, in their ministrations; in burying the dead, and even in baptism; and wear the gown, as Episcopal Clergymen do

at home. For there is no primitive Church in the world that does or ever did otherwise."

2d. A missionary from the East stated that probably the only thing which has kept up the knowledge of Christianity among the Christians of those countries, unable as they are to read, and few or none of their clergy being able to preach, is their constant observance of the different festivals. All the great facts of redemption, all the most important passages in the life of the Saviour, His birth, His circumcision, His adoration by the wise men, His baptism, His fasting, His riding into Jerusalem, His sufferings, and death, and burial, and rising again, His ascension, and the coming of the Holy Ghost, are all connected with the different festivals in regular order, and are taught to children by their parents from year to year, and year after year are impressed more and more deeply upon their minds, and are believed with an habitual faith by the whole Christian population of those countries, however ignorant in other respects. But if the Church in those countries, my friends and brethren, had been like those societies which reject as useless or unlawful the observance of such festivals, the very name of Christianity would have been long ago lost among them, and the population would have sunk back into paganism, or apostatized to the religion of the false prophet."

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*A History of the Convocation of the Church of England, being an account of the proceedings of Anglican Ecclesiastical Councils, from the earliest period. By the Rev. Thomas Lathering, M. A., 1842.*—To arrive at the very important facts in this duodecimo, a search into many volumes would be necessary, and if the author has omitted nothing material in his sketch, and his extracts, he has saved the student much time and much labor. He first gives a brief account of *British Councils*, then of those after the arrival of St. Augustine, down to the period of the Norman invasion; and next from that period to the reformation, and here traces "the progress of the papal usurpation."

On the acts under Henry VIII. he dwells at some length, and in particular on "the submission" which changed the character of English Councils, and by which the Convocation is still regulated.

Subsequent to Henry VIIIth's reign, "the history of the Convocation embraces almost the entire history of the Church, since all the principal matters were considered and settled in that assembly, especially those which have any connexion with our formularies and the Canons." The proceedings on "the Canons" in 1604, and on the "Book of Common Prayer," in 1661, are fully detailed.

After the revolution, the history of the Convocation is one continued series of contentions between the upper and the lower houses. To give some idea of the interest of this volume, it informs us of a larger Catechism "by Nowell in elegant latin," and hence the allusion in the office of Confirmation," as in the *shorter* Catechism are contained"—of the various views respecting Lay-baptism, when admissible, and to be distinguished from Dissenters baptism—of the state of the question, as to the position of the Communion Table—of the controversy as to the powers of the Convocation—of the objections to Burnet's work on the Articles—of the opposite opinions as to the Convocations passing censures on books—of Dr. Samuel Clarke's case as to the charge of Arianism—

who stated that the third and fourth petitions of the Litany had never been omitted in his Church—of the form for renouncing popery—of the superstition of royal touching for the King's Evil, to which "the Church" had never given the least countenance—of the Bangorian or Hoadley controversy, the great point of which (so ably defended by Mr. Law,) was "the authority of the Clergy"—and, finally, of the cause of Convocations ceasing, for though they meet, they have not proceeded to business since 1717, for want of the King's license to do so. "This controversy, (says our author,) though other circumstances undoubtedly contributed something towards the decision, induced the government to suspend the regular synodical business of Convocation. From that time no royal license has been granted; consequently no synodical matters have been transacted."

To effect the revival of the Convocation is a special object of the work before us, and our author endeavors to shew that it would be a safe, and very useful measure.

"Some persons, (he writes,) might wish to innovate, but the majority would be determined to preserve our liturgy and formularies—and it would always be in the power of the crown to interpose a check on their proceedings"—"matters might be arranged here, which cannot be settled in any other place"—as new Canons; verbal corrections in the Liturgy, and in the Rubrics, to remove ambiguity—uniformity as to Psalmody, whereas now each minister selects his own psalms and hymns—and a form for the consecration of Churches.

He notices an omission evidently an oversight, which he thinks a Convocation would supply. "Prior to the last review there is the following direction, "so oft as the first chapter of St. Matthew is read—ye shall begin the same at the birth, &c.," thus authorizing the omitting the genealogy in public reading.

"The high price at which all the old works on the subject (of Convocation,) are now sold, whereas ten or fifteen years ago, such books could scarcely find purchasers, shews that the subject of reviving the Convocation, or rather of the rights and duties of the Church, is *attracting* universal attention." The Convocation of 1702, adjourned over Feb. 18th, because it was Ash-Wednesday. In 1689, "lawyers were consulted (as to the powers of the Convocation,) and the result was, that the authors of the book (deemed pernicious,) "might be prosecuted, but that the *Convocation* could not interfere." In 1701, a committee of Bishops reported, "it is our opinion, that the lower house of Convocation's censuring the book of the Bishop of Savern in general terms, without mentioning the particular passages, on which the censure is grounded, is defamatory and scandalous."

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*Mr. Editor,*—Please excuse me. What is said in your last Messenger about "meddling," reminds me of the words of Solomon: "He that meddleth with strife not belonging to him, is like one that taketh a dog by the ears." Proverbs xxvi. 17.

QUIET.

## SELECTIONS.

## THE PEACE OF THE CHURCH.

As a means of restoring peace to the Church in Great Britain, it has been recommended to revive "the Convocation." From an article, in the Irish Ecclesiastical Journal, on this point we extract :—

Heaven forbid, that the majestic proportions of the Church of England should be curtailed upon the Procrustean bed of any party! Heaven forbid, that her glorious liberty should be exchanged for the chains and slavery of the Conventicle! Abhorred be that unity which was produced by stifling discussion, manacling free thought, and driving excellent and faithful men, of either party, from the Church which they adorn. Our divisions, then, cannot be put an end to by Convocation. "Such harmony can never be brought about by debates, and votes, and enactments." Are they then always to continue thus fiercely raging? Is there no hope that the storms and waves will ever subside into a calm? Can no straining eye catch sight of any heaven-sent messenger of peace? While we are here below, dissensions must continue. We cannot hope on earth for more than *communion*, we must wait for *unity* in heaven. The boast of *unity* is perhaps oftenest in the mouths of Roman Catholics, and yet, the differences that exist among their theologians, although more prudently veiled from the uninitiated, are just as numerous, and just as great, as those which divide our Anglican Divines. Roman Catholic Unity? How are they agreed upon the nature of the Pope's supremacy, or the Church's infallibility? Are there not many more opinions amongst them respecting the mode of Transubstantiation, than there are among us respecting the nature of the Holy Eucharist? Have they a whit more agreement than we have respecting the decrees of God, and the freedom of the human will? While the tide of human thought rolls on through the straits of time to the placid ocean of eternity, there must be currents, and rapids, and sometimes waves upon its surface. While man continues *what he is*, and *as he is*, to expect collective unity, is a vain, though beautiful vision. But, nevertheless, I do believe that things will improve upon their present condition. Though parties must always continue, yet party-spirit is now in a paroxysm. Though we may not expect a perfect calm, yet we may hope that the rude blastings of the tempest will give place to the balmy south wind, or the gentle zephyr.

"I do not think," says the Bishop of Ossory, "that we are without hope of some alleviation of the evils of our present condition. The present time is one, no doubt, of ardent conflict to some; and, of course, as in all such cases, the passions which inflame the actual combatants, extend to many who do not share actively in the struggle. But it is a period of calm thought to very many—a time of investigation and reflection, out of which if it be left uninterrupted, a much greater measure of harmony and peace than we now enjoy may be expected to arise. The course of the fierce controversy which has been, and is still carried on, supplies numbers who are not actively engaged in it with such materials as their own industry and research could scarcely have provided,

for coming to a sound judgment upon the various points which are so hotly contested. And without entering inconveniently into a consideration of existing differences, it may be said that there are not a few reasons for hoping that the great mass of the ministers and members of the Church are at this moment in a fair way of settling in a sound and moderate view of them, if they be suffered to go on forming their judgments in the way in which the process is at present going on; and that we may hope to arrive gradually and quietly, not at a state of perfect unanimity and perfect peace, but at a much more united and tranquil state than we at present enjoy. Such a state as would make it safe and advantageous to restore to the Church her Synod (with whatever modifications of its constitution may appear expedient,) the office of which seems to be much more to give stability to such a state of harmony, than to bring it about out of such a state of division as at present unhappily exists."—pp: 30–31.

Nothing, then, can be hoped from collective movements, or synodical enactments. But much can be done by individuals, in their various spheres, to aggravate, or to meliorate, our unhappy state. If each member of the Church would judge himself more, his brethren less—if each would cherish within his own bosom that charity which is *the very bond of peace*; the sparks of love thus scattered, would soon unite into one universal flame, and all differences would be melted down in the blaze of celestial light. Attraction is the law which retains in harmonious action the glorious luminaries of the sky, and no other enactments than the law of charity, no principle but the divine attraction of love, can ever harmonize the still freer courses of the human mind.

Alas! are we not all brethren—why then do we strive so bitterly? Are we not all pilgrims through this weary world—why then do we thus fall out by the way? Is it fitting for those who are baptized with the same baptism, fed with the same Holy Supper, to bandy about such awful names as Heretic, Apostate, Anti-Christ? If a blind man stumbles, or trips, from defective vision, would Christ's imitator chide him, or revile him with opprobrious epithets? And if our brother, from defective views of truth, errs from the heaven-ward path, shall we aggravate his sad misfortune by anathemas, or vex him with hard names? Shall we not rather pray for him? Our bowels of compassion, shall they not rather yearn towards him? Our eyes gush out with water? Shall we not rather hold out our hand to raise him up, and gently lead him, and guide him softly back to the way of life? "When I view," says Bishop Horne, "the innumerable unhappy differences among Christians, all of whom are equally oppressed with the cares and calamities of life, I often call to mind those beautiful and affecting words which Milton represents Adam as addressing to Eve after they had wearied themselves with mutual complaints and accusations of each other:—

" But rise ; let us no more contend, nor blame  
Each other, blamed enough elsewhere ; but strive  
In offices of love, how we may lighten  
Each other's burden in our share of woe."

Enough has been given to the arts of controversy ; let something be given to the studies of piety and a holy life. If we can once unite in these our tempers may be better disposed to unite in doctrine. When we shall

be duly prepared to receive it, "God may reveal even this unto us." He will reveal it; it may be, not in this valley of weeping. But certainly in that world where the peace-makers shall obtain their perfect beatitude—where one flash of heavenly light will reveal to us more truth than a long life can now discover, and will shew us how much of our mental misunderstandings were not real differences, but imperfectly expressed agreement; and where all who now, not *contend about*, but *pray and sigh for* unity of spirit, shall be one with each other, and with their Lord, in the unity of His eternal and glorious kingdom!

T. W.

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From the Fifth Book of Hooker.

SERMONS, IN WHAT SENSE THE WORD OF GOD.

The word of God is his heavenly truth touching matters of eternal life revealed and uttered unto men, unto Prophets and Apostles, by immediate Divine inspiration, from them to us by their books and writings. We therefore have no word of God but the Scripture. Apostolic sermons were unto such as heard them His word, even as properly as to us their writings are. Howbeit not so our own sermons, the expositions which our discourse of wit doth gather and minister out of the word of God. For which cause in this present question, we are, when we name the word of God, always to mean the Scripture only. The end of the word of God is to save, and therefore we term it the word of life. The way for all men to be saved is by the knowledge of that truth which the word hath taught. And since eternal life is a thing of itself communicable unto all, it behoveth that the word of God, the necessary mean thereunto, be so likewise. Wherefore the word of life hath been always a treasure, though precious, yet easy, as well to attain, as to find; lest any man desirous of life should perish through the difficulty of the way. To this end the word of God no otherwise serveth, than only in the nature of a doctrinal instrument; it saveth because it maketh wise to salvation. Wherefore the ignorant it saveth not; they who live by the word must know it. But as every thing of price, so this doth require travail. We bring not the knowledge of God with us into the world; and the less our own opportunity or ability is that way, the more we need the help of other men's judgments to be our direction herein. Nor doth any man ever believe, into whom the doctrine of belief is not instilled by instruction some way received at the first from others. Wherein whatsoever fit means there are to notify the mysteries of the word of God, whether publicly, (which we call preaching,) or in private howsoever, the word by every such mean doth save, and not only by being delivered unto men in sermons. Sermons are not the only preaching which doth save souls; for preaching is a general end whereunto writing and speaking do both serve. The Apostles preached as well when they wrote as when they spake the Gospel of Christ, and our usual public reading of the word of God for the people's instruction is *preaching*. The word of God outwardly administered (his Spirit inwardly concurring therewith,) converteth, edifieth, and saveth souls.

## THE INFLUENCE OF CHURCH PRINCIPLES UPON TRADE.

(*A Letter to the Right Hon. W. E. Gladstone, M. P.,  
President of the Board of Control.*)

SIR,—May I trouble you with a few very plain remarks,\* which appear to me of great importance; and, as I speak from experience, I may draw attention to the subject.

The Church has the remedy for our social evils in herself; not only are her ministers publicly to declare to us the rules by which we should walk, but we, as the flock, are bound to teach by our example, and enforce with all our influence, the lessons which we learn. That much good would result from such a line of conduct my own experience convinces me, and to which I will advert. A few years ago I succeeded to an old established business, employing from twenty-five to thirty men and boys the whole of the summer months, and one-third of that number in winter. I was advised by a highly-valued friend to urge upon the men the importance of steady, sober, conduct, to reward those who behaved orderly, and not to forget the good old custom of sometimes providing them a dinner or supper;—to express approbation and censure where needed, and in every way possible to show that the interests of both master and men were promoted by such a course. I followed the advice given, and the results are most satisfactory. The men were formerly idle and dissolute, never at Church on Sundays, and working days they were addicted to swearing and other evil practices; now I see them clean and orderly in their behaviour at home, and they are regular at Church. The business never stands still, because my men now never waste their time at the ale-house; and they themselves are reaping the benefit, in having more money at their command, and in knowing how to spend it.

Many masters appear to think that they have no further concern with their workmen, than that they should perform a sufficient quantity of work for the wages paid; so far from being anxious that the money should be properly spent, some will encourage their men to spend it at the ale-house, by paying them there on Saturday night, and this to secure the publican's custom. Others wink at acts of great immorality in a clever workman, even if committed on their own premises; they fear to discharge him lest they should not be able to supply his place. If, however, the master does venture to reprove what is done on week days, he conceives it is no business of his whether his men are at the ale-house or at Church on the Sunday. He flatters himself his own interest does not suffer, and cares nothing for the moral responsibility which attaches to him or the interests of those he employs; but he is miserably deceived, for by neglecting his duty he is injuring himself and the community, for drunkenness brings on pauperism, and pauperism increases poor-rates. Let the master encourage sobriety and industry in his *servants*, identify his interest with theirs, and he will soon find his reward. The Church in solemn voice warns those who oppress or lead astray the poor, whom she views as her special charge, and promises blessings on those who remember them. What greater pleasure can there be for a master, than

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\* These remarks are not inapplicable here.—EDITOR.

to see his men walking and working orderly on the week-day, and to see them with himself, at the sound of the bell, repairing to the house of God on the Lord's day in neat attire, to join in the holy service of the Church? And is not his own interest thereby promoted? It is the duty of the master in cases of irregularity or immorality, where persuasion or the force of example is of no avail, to use that power which is given him by God, and enforce obedience; and the man who is compelled at first to be sober becomes so in course of time from principle: the man who, against his will, is compelled to attend Church, by degrees obtains decent clothes to appear in, while the comfort derived therefrom confirms the habit, and he ultimately views it as a duty and a privilege; he thus becomes a useful member of society, and both master and man are blessed in this world and the next.

If this rule were universally adopted, then we should have the Church filled, the ale-houses, during the whole of the Sunday, and fields, during divine service, empty, and avoid the pain of meeting on this holy day many of our fellow creatures in the streets of our Christian country, in a state worse than can be found in barbarous climes. While we are so worldly and selfish, we cannot expect to prosper. May I be so bold, sir, as to ask you to impress again and again upon the minds of our great statesmen, my homely advice; and tell them if they would restore trade to a wholesome condition, they must think very much less about improving the tariff, and very much more about improving the moral and social condition of the people.

Before I conclude, I would just hint at one other subject. We are not so prosperous in worldly matters as we might be, because we forget that "every good cometh from God," and that he claims a portion of it for his especial service—where this is withheld he often withdraws his blessings; where it is cheerfully apportioned to him, in due time he returns it double. In the patriarchal dispensation we have Abraham and Jacob to instruct us; under the law, the first fruits were devoted to God, a tenth of all was set apart for his service; and where in the Gospel is the duty abolished? And does not the principle apply to us as tradesmen? What can be a happier state of things than for the tradesman to recognise in every blessing the hand of God, and cheerfully devote to his service the first fruits of his trade, and, in calculating his income, to lay aside a portion for God's glory? This I conceive would be the right means of Church extension, would counteract the evils now in existence, deprive the union workhouse of its inmates, and make our country what it ought to be in every sense of the word, a Christian land.—"*The Church.*"

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#### DIOCESAN MISSIONS.

From the (Utica) Gospel Messenger.

We are happy in availing ourselves of the following from a correspondent in the last Southern Churchman. For precisely such views as those here expressed, the Gospel Messenger used to be severely rebuked, and we are therefore the more gratified in the support we have from our Southern Brother. The language of "Amicus" brings forcibly to our

recollection that of the noble Ravenscroft, when in conversation with some of the Virginia brethren, on the subject of our Missionary Society organization, he pointed to the spiritual destitution of their own Diocese. Were the energetic Prelate alive we should conclude that he was the writer quoted below, so much are the expressions like those of the departed Bishop. We shall never forget his look and manner as he said, in nearly these words, "You talk of having a great Missionary Society, and sending missionaries to the Eastern world—and yet you can do nothing for your own perishing brethren, white and black, at your very doors—from James' River to the Carolina line, and from the Mountains to the sea, I was for years the only Missionary regularly traversing that vast district, except that now and then a wandering Methodist, and wearied in his toils, crossed my path. No, no, "young men," he continued, "let us make Christians of our heathen at home, and then we will go abroad for more, and may God Almighty bless us, as he will in all the work."

"I observe by the announcement in a late number of the Southern Churchman, that there is a prospect that the Treasurer of our Diocesan Missionary Society, will be without funds at the next Convention, and I am pleased that you have thus early brought the fact to the notice of the Diocese. There is nothing alarming in the announcement. If the different Churches will take due notice, and act accordingly. It has long ago been ascertained, that no matter what amount of money Virginia may contribute to the General Missionary Society, we can expect no aid from that quarter. We must, after all, take care of ourselves. Far be it from me to object to contributions for the propagation of the doctrines and discipline of our beloved Church, to the uttermost parts of the earth. But in our poverty and weakness it ought to be our study to do the greatest possible good with our limited means. I am a simple layman, and in the management of my own affairs, my endeavor is always to make as much profit as possible from a small outlay of capital. Apply this rule to our missionary efforts. Suppose \$1,000 raised in Virginia, how can we most profitably employ it. If handed over to our Diocesan Society, it will employ six missionaries for *a whole year*. You, sir, any of your readers, can form as good an estimate as I can, of the amount of good, six laborers in our vineyard can do in one year, if their efforts are accompanied by the blessing of God, and the outpouring of his Holy Spirit. Suppose the money applied to Foreign Missions—say to China; my belief is, it would be exhausted in outfit and passage money. And another and another \$1,000 must be sent after him to defray the missionary's expenses, before he can make himself master of the language, and open his mouth to proclaim the glad tidings of salvation to the heathen. Have we no heathen at home? Is the harvest all cut down, and secured around our own homestead, that we must use a spy glass to look abroad for the distant hills and valleys to which to send the reapers? We all know that there are thousands under our eyes, perishing for the bread of life, whose souls are of as much value in the sight of God as if they lived in Asia or Africa, and there is another duty, the duty which we owe our country, which should impel us to turn our attention to them first. Is the fact known that there is not in Virginia an Episcopal Clergyman to every county, and taking off those employed at

the Seminary and High School, our Bishops, and the four in Richmond, there are not many more than one for every two counties. Does not this state of things call loudly for efforts at home? Does it not imperiously demand of us to make the most we can of the little we can raise for missionary purposes? Before closing these few hasty remarks, I must set myself right before your readers. I am not hostile to Domestic Missions out of the State, nor to Foreign Missions. God forbid that I should be so. But I consider the true way to promote both, is to make Christians of our own people. By doing this, you will have more contributors and more missionaries every year. Every new congregation established, is a new sun from which the light of the Gospel will shine forth to benighted regions. As with a judicious farmer, one well cultivated farm furnishing him the means of purchasing and cultivating another, so it is with the Church. Gather in the harvest at home, and there will be no scarcity of money to send laborers abroad. If it is said that while we are confining ourselves to our own people, the Roman Catholics, &c., are taking possession of the foreign fields, I reply that while we are spending our strength in fortifying ourselves abroad, the other denominations are taking possession of our own State. Which ought we to give up to them? I say give neither. But while we are weak, let us contend with them in that field in which our limited means can be used to the greatest advantage, in which every conquest strengthens us for prosecuting the good work in foreign countries."

AMICUS.

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## POETRY.

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FOR THE GOSPEL MESSENGER.

### THE RESURRECTION—LINES FOR EASTER.

*"I am the resurrection and the life—He that believeth in me shall never die."*

Yes, all who live *must die*,  
 The young,—the bright—the fair—  
 And *talent* in the grave must lie—  
 Death is bid *none to spare*!

And why thus cling to life?  
 Why shudder at our doom?  
 Life oft is but a scene of strife—  
 Of sorrow, pain, and gloom!

The coffin and the worm,  
 Our timid hearts affright—  
 Yet these can ne'er the *soul* deform,  
 'Tis precious in God's sight—

A tomb is but the gate,  
 Which leads to Christ's abode;  
 The passport to an Angel's state—  
 A short and easy road—

A *moment's* flutt'ring breath—  
 A *moment's* quiv'ring sigh—  
 And *this* we term the *Tyrant*—Death!  
*This, this it is to die!*

And would'st thou know the charm,  
That robs it of its fear?  
Oh! learn to lean on *Faith* strong arm—  
And for thy *Death* prepare!

Call home thy thoughts and *think*—  
Ere life and time be spent—  
Turn, turn from Folly's fatal brink—  
Believe—adore—repent!

Before the Saviour rose  
From death's still,—awful sleep—  
It seem'd to men the worst of foes,  
A prison, dark and deep—

But when he burst its chain,  
And led the way to Heav'n;  
No cause for terror could remain—  
The grave's cold bonds were riv'n—

The gates of pearl and stone,  
To Faith's uplifted eyes,  
Were widely spread, and we were shown  
The way to Paradise—

We learn'd death *was a sleep*  
From which we should awake,  
And from the *resurrection* keep,  
The forms we then should take—

Forms not like those of clay,  
Full of disease and pain—  
But like *His own*, who on that day  
Would call to life again.

Hail, blessed, holy Hope—  
Lamp of the dismal grave!  
*Thou* giv'st us pow'r with earth's ills to cope—  
*Thou* from despair can'st save!

M.

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### RELIGIOUS INTELLIGENCE.

(Circular.)—TO THE MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH  
IN AND NEAR CHARLESTON.—*Brethren and Friends:—*

Of the Scriptural sanction for, the Holy design, and the beneficial influence of, the "Lent institution"—of the solemnity, in feeling and conduct, cherished by pious persons, (in all ages, both under the Hebrew and the Christian Dispensations,) at this season of the year, when Christ our Passover was sacrificed for us, and more particularly in the week denominated "the great—the holy—the passion week," and, still more particularly, on the day of the Paschal Sacrifice, the day of the Crucifixion or Good Friday, you are not, at the present time, to be informed.

Neither is it intended to *inquire*, whether those festivities, private or public, which may be proper at another season of the year, would be admissible, when we ought to be humbling ourselves, and mourning, and meditating, and praying, in the memory of our sins, and the sufferings to which our Divine Redeemer, on account of them, submitted. But the bare possibility of the claims of this Holy time being overlooked in any

degree, by persons who profess and call themselves members of our Church, who, in it, by Holy Baptism, have been consecrated to God, is my inducement for stating, in this formal manner, that few occurrences could afflict me more, than the knowledge that any one of you, would consent to countenance in the least, either a private or a public entertainment, in the week before Easter, and especially on Friday—the day of the death of our blessed Lord; or on Thursday, the day on which he went into the garden of his agony, called by our pious authors “mandate day,” because “He *commanded* His Disciples to commemorate the Holy Sacrament of the Supper, which He this day instituted”—inasmuch as such a countenance on your part would make it too plain, that your Pastors had utterly failed in teaching you “the first principles of the discipline of Christ,” as our branch of the Church hath received the same, and in persuading you to think, feel, and act, as becomes the Disciples of Him who died to ransom, to sanctify, and to open to you the Kingdom of Heaven. No, my beloved, it cannot be possible, that you should be unmindful of the claims on you, of God, and His Church; of holy sympathy, and of the baptismal pledge—and the consequent reverence due to holy time, both that of Divine, and of Ecclesiastical appointment. Respectfully and affectionately, yours, in the Church,

**The Bishop of the Diocese of South-Carolina.**

*Monday before Easter, 1844.*

*Pastoral Counsel affectionately tendered to the Congregation of St. Michael's Church.*—BELOVED IN THE LORD:—

In printing for your use, the ensuing remarks, which were read to you from the Chancel on Sunday last, I would premise in explanation, that they are meant for none but you, of whom alone I must “give account,” and to whom only am I therefore authorized to address such counsel. I disclaim all thought of reflecting on any, who, as they “follow not with us,” in observing, the “Holy Week” of our Saviour's Passion, so are they not to be judged by us for invasions of its solemnity. Of course, no disrespect is designed toward the individuals who proffer, or toward him who may accept an entertainment, which the members of our Church cannot consistently countenance. The views expressed, are not “of any private interpretation”—but in echo of the Church's voice, and with the sanction of our Bishop, as appeared to you from his note to me, viz:—

“*Rev. Sir*:—You are authorized to state that a Circular in reference “to the solemn observance of Passion Week, may be expected from me “to-morrow. Copies can be had on application at Mr. Miller's, No. 4 Broad-st.

**Bishop of the Diocese of South-Carolina.”**

IN accordance, beloved, with this intimation from our Reverend Father in God, I would bespeak your regard for some words of pastoral appeal from “your servant in Christ,”—and in the name of him who bled for us on Calvary, I would now beseech you to receive with meekness and candor, what, as I am set over you in the Lord, it is my duty to say to you this morning, at the beginning of this Holy Week:—the week of all in the year most solemnizing to every true Episcopalian; when by

the voice of the Church Universal, from the Apostles' days to the present, we are called to behold the "Man of sorrows" in his deepest humiliation, to mourn over our sins, which were the cause of his woe, and to prepare by peculiar and continued devotion for the glorious festival of His resurrection.

To the devout among you, I need not suggest the eminent benefits to our souls from this primitive appointment, nor the mode of its due observance.

And from the deference paid hitherto to your feelings, as well as to those of others in other communions, we had cherished the hope that there would never occur in our community, any occasion for special admonitions on this subject.

By common consent, in all former years, so far as your Pastors recollect, places of public amusement have been closed, and even business in many of them suspended during this week—nor do we know that by persons professing to be of our Church, any countenance has been lent to even private entertainments. Hence we had trusted, that right feelings in this respect would become increasingly prevalent—and we have accordingly waited patiently; but we are disappointed. Not only was our Church's season of penitence ushered in this year, with revelry\*—but the daily papers now announce to us a public ball for the night of Thursday next, *i. e.* actually for the morning of Good Friday! So that on the return of the day, and during the very hours, when our blessed Redeemer once was given over unto death, you his disciples are tempted to be mirthful.

Brethren, we owe it to our Master and to His Church, to keep silence no longer—we must "speak the truth in love."—The Clergy would deserve your contempt, were they now to fail in cautioning you affectionately, but most earnestly, against countenancing in the least, what, if joined in by you, would be *on your part*, an outrage against the Church you profess to love, and the Saviour whom we all adore.

And I do therefore, most solemnly warn you, that in lending your names or presence to the purposed entertainment, you will be *deliberately* "*crucifying the Son of God afresh*," putting Him to an open shame," and sacrificing at the shrine of this world's idolatry, your character as Christians and as Churchmen. As such, I now appeal to you; and by the memory of your baptismal pledges, I call on you as "soldiers of Christ," to be not "ashamed" of Him, but "manfully to fight under His banner" against a vitiated public sentiment, and to shew by your decision in this emergency that you are "on the Lord's side."

That any of our Communicants will "forsake Him and flee" is almost beyond the worst of our fears—especially as such faithlessness would bring them within the rubrical provision† against admission to the privilege, of which we affectionately trust, that all of you, who are thus, "knit together in the mystical body of Christ," will be prepared to participate on Sunday next.

Meanwhile and always, you will pray with your Pastors, that they "who are in error may be led into the way of truth," and that all "who are admitted to the fellowship of Christ's religion, may avoid those

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\* The "races" began on Ash-Wednesday.

† See at the beginning of the Communion Office.

things which are contrary to their profession, and follow all such things as are agreeable to the same"—that He may be glorified in us, and we with Him.

Brethren, we have cleared our consciences. "I beseech you suffer the word of exhortation." Its occasion is transient; but the principle involved, enduring and essential. "How long halt ye between two opinions? If the Lord be God, follow Him." "Choose ye this day, whom ye will serve." "I speak as to wise men: judge ye what I say"—and believe me, affectionately, your Pastor,

PAUL TRAPIER.

*Monday before Easter, 1844.*

*Reverence for Good Friday.*—An overwhelming majority in all ages, of those who profess and call themselves Christians, have sacredly observed it. They are a small minority of Protestant Christians who disregard it. The Lutherans, and the reformed (in Europe,) and in the East, the Congregationalists observe it, "because if they did not the people in those ancient Churches which were planted by the Apostles themselves would not believe that they were really Christians, or at least that they were Orthodox Christians. If the Church in those Eastern countries had neglected the observance of the holy days, the knowledge of Christianity would have been lost, as few or none of their Clergy are able to preach—and the whole population would have sunk into paganism, or apostatized to the false prophet."

*Monthly Missionary Lecture at St. Stephen's Chapel.*—That for March was by the Assistant Minister of St. Philip's—his subject was the claims of Foreign Missions. The collection was \$18.

*Domestic and Foreign Missionary Society of the Protestant Episcopal Society.*—"The Spirit of Missions" for March, is as usual interesting, and instructive. On free Churches we quote: "If a benevolent individual have a certain sum which he wished to bestow so as to produce the greatest amount of comfort, of relief, of elevation in feeling and understanding, of temperance, of honesty, of development for good of all the energies,—a leaven to leaven the whole lump—to say nothing of the soul's salvation in Heaven, he should be advised to build a free Church, with its parsonage and school-rooms. Let the minister go forth and gather together the body of Christ from the highways and hedges till he fills the Church and Schools, compelling them to come in, and by the blessing of Heaven, set each member at its appropriate work in the body, and on the world." \* \* "What better-built temperance hall? what more comfortable widows' asylum? what less offensive alms-house? what more interesting orphan's house? what safer house of refuge, for young rogues or old? what more efficient police court? what better encouragement of the useful, and ultimately of the fine arts,—for \$20,000? Put all these institutions together, and on which side is the balance? On that of free Churches, without doubt. And then to think of one hundred added to this body by baptism, and fifty nourished up for Heaven in the Eucharist, every year through the century of the Church's supposed existence! We ask every Christian man who is determined to be

his own executor, to found such a Church, or unite with others and do it; and if he has already made his will, and prefers not to commence the work *now*, to remember free Churches in a codicil." From Rev. Mr. Southgate's Journal: "I had called upon ——— a few days before, and left with him a translation in MS., which I had lately completed. It related to the right observance of Holy Days, pointing out their high religious uses, and enumerating and condemning their possible abuses. He had in the mean time examined it attentively, and now gave me his opinion upon it. He said it was every way excellent, that it was admirably adapted to do good among Eastern Christians, and at the same time was such as every one would approve. 'These are the kind of books,' he added, 'which need to be made for us. They are the books we want—they meet our necessities.' He meant to say that they were consistent with the institutions and order of the Church, that they were adapted to enforce primitive truth and practice, without, and in correction of, the abuses that have supervened upon it." \* \* "Received a visit from ———, a priest of great influence, and one who bids fair to rise to the highest order of the ministry. I went over with him the whole order and service of our Prayer-book. He greatly admired its simplicity and fullness, and said that no one who saw it could doubt the primitive and Apostolic character of our Church. Many things in it led him to contrast the state of the corresponding institutions in his own Church with a result much in our favor, and other things brought forward some interesting points of doctrine and practice for discussion. The whole seemed to have a most excellent effect upon him." A convert from the heathen in New-Zealand thus expressed himself: "I desire to be buried here: lay me near that old house; and build your Chapel near where I am laid, that my body may hear your footsteps going to the house of God. Bury me here, and let my tomb be a continued sign that I died believing in Jesus Christ. Be strong. As yet you have hardly begun to believe: let my death and burial, therefore, be the beginning of your sincerity and strong belief in God. Raise your first Chapel near (over) my body; a remembrance of you to me, and me to you." Some time after this, a relative came to see him, and said, "is your belief in God sincere?" "It is sincere." "Who then is your spiritual guide in this your faith?" "The Holy Spirit." "And who the *Way*?" "Jesus Christ." "And who *the Door*?" "Jesus Christ." "And who alone can open the door?" "Jesus Christ." "And where shall you be in Heaven?" "At God's right hand." "Is all this true?" "It is true." The amount reported is for Domestic Missions \$4,108—from South-Carolina \$512; for Foreign \$3,659—from South-Carolina \$412.

*Consecration of Churches.*—This impressive service has lately taken place in two instances—at Pineville, and in St. John's Parish, near the Rocks. The sentences of Consecration were as follows:—

Whereas, in the ancient "Church" of St. Stephen's Parish, there being very few persons residing near it, holy services are held only occasionally, and "the Chapel" of the said Parish, which was at a short distance from Pineville, there being no longer need for it, was many years ago taken down.

And whereas, for the accommodation of the parishioners and others, who had their summer residence in the village of Pineville, a building was erected in the year of our Lord, 1810, and since that date, although used for holy purposes, according to the ritual of the Protestant Episcopal Church, in the United States of America, has not yet had the advantage of the form of Consecration, according to the order of the said Church. And whereas it is proper, useful, and we doubt not approved by our father in heaven, to do *that*, as soon as may be, which ought to have been done, but which has been left undone. And whereas, (the proper authorities having made application to me,) the form of Consecration has been duly complied with on my part being kindly assisted in the solemn ceremony by the Minister of Prince Frederick's Parish, (Rev. M. H. Lance,) the Rector of St. John's Parish, (Rev. C. Wallace,) and the Minister of this Chapel, (Rev. W. Dehon.) Now therefore be it known, that from the date of this "Sentence of Consecration," this holy house under the title of St. Stephen's Chapel, Pineville, is to be separated from all uses, except those of a religious character, and appropriated to the offering up of Prayer to God, the Father, the Son, and the Holy Ghost—to the "administration of the Sacraments and other ordinances of the Church"—and to instruction in the doctrines and precepts of the religion of Christ by the public reading of "lessons of Holy Scripture," and select portions of the Epistles and Gospels—by the prescribed use of the Catechism—and by Sermons or Lectures, in conformity to the principles and usages of the Church already named, as set forth in "the Book of Common Prayer," and other formularies, and in the Constitution and Canons of the same. Signed at Pineville, &c.

Whereas, in the upper part of St. John's Parish, Berkley, near the Rocks, there was very many years ago "a Chapel of Ease," in which the Rector of the said parish, held Divine Service at stated times, until it was deemed best by those having authority in the case, that he should regularly officiate only at the Church near Biggin Creek, and the Chapel near Strawberry Ferry. And whereas, in the year of our Lord 1808, there was erected for the accommodation of the persons residing in the neighborhood, near the site of the old Chapel, a new one in which holy services, according to the ritual of the Protestant Episcopal Church has been statedly held; but the said building for various reasons, and from various circumstances has not been duly consecrated.

And whereas, application having been made to me, the form of consecration has now been complied with, on my part, being assisted in the solemn office by the Minister of Prince Frederick's Parish, (Rev. M. H. Lance;) by the Rector of St. John's Parish, Berkley, (Rev. C. Wallace;) and by the Minister of this Church, (Rev. W. Dehon.)

Now, therefore, be it known, that from the date of this "sentence of consecration," this house under the title of "the Church of the Epiphany in St. John's Parish, Berkley," is none other than the house of God, and therefore, to be set apart "from all unhallowed, worldly and common uses," and used exclusively for prayer, praise, the "administration of the Sacraments, and other rites and ceremonies of the Church," by catechising, reading the word of God, and preaching, in conformity to the Book of Common Prayer, and other formularies, and the Constitution and Canons of the Protestant Episcopal Church in the United States of America. Signed St. John's Parish, &c.

[This was not received in time to be in its proper place.]

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FOR THE GOSPEL MESSENGER

A PAGE FROM A SERMON—"A WORD IN SEASON."

Again—he that walks with God will not be unmindful of the duty of rendering due obedience to the voice of the Church, when she invites him to the house of God on other days, also, than the Lord's day. He will not permit himself to question the wisdom or utility of those institutions, which were designed to keep always before his eye and in his heart, the great events of our Saviour's life, and death, and resurrection, and ascension, and glorification, but, feeling his interest in these events, and the blessings they have brought to him, he will gladly enhance every opportunity in his power to avail himself of the benefit of the Church's appointments, by honoring those appointments, and striving, at the same time in reliance on God's grace, to make them profitable to his soul, and promotive of his spiritual improvement. Is he not seen in his accustomed place in the sanctuary of God, when its bell summons him thither,—when its doors are thrown open for his reception,—when the institutions of the Church invites his attendance, and the Minister of God stands there to guide his devotions? It is because some urgent temporal duty, which his religion does not require him to neglect, or some physical indisposition or infirmity which keeps him from going abroad, withholds his feet from the courts of the Lord's house. Do friends call in upon him, as he is preparing to go up to the public worship of his God? He will not, on that account, forego the grateful office, but will rather ask them to accompany him, and he will "do them good." He will not seek for excuses to be absent,—nor shelter himself under pleas of doubtful, or of trifling force, for remaining away,—but, even at the sacrifice of some convenience, (if needs be,) nay, even of some worldly interest, he will repair to the ark of his Redeemer, and entering its sacred portals, will seek, in prayer and praise, for those blessings which he feels, he daily and hourly, wants, while journeying through this evil world,—this emphatically enemy's country,—to his promised rest in Heaven. Esteeming it a distinguished privilege to be permitted to join with the people of God in public acts of homage to the Almighty, he will not refuse to come up to the Lord's temple, because there is to be no Sermon nor Lecture, but will rather, if any thing, for that very reason, the more willingly come, in order to testify in how much higher value he holds the obligation of prayer, than the expositions (however important in their place,) of the pulpit.

Thus, walking in the paths of the Church, and treading, noiselessly, yet steadily and stedfastly, in the ways of piety which she has prescribed, he will humbly trust, nay feel, that he is walking with his God and Saviour, and will not experience any necessity to wander into strange pastures, nor will he seek, with "itching ears," for other spiritual refreshment, or other spiritual teachings, than those which he finds amply provided for him within the bosom of his own communion.

### Obituary Notice.

We have a melancholy satisfaction in placing this just tribute on our pages. Inadvertently it did not appear last month.

Died, on the 10th February last, aged 74 years, Mrs. ELIZABETH FROST, relict of the late Rev. Thomas Frost. It would be vain to tell the relatives and numerous friends of this excellent lady not to mourn—it is beyond the power of human nature to suffer, without grief, the withdrawal of a source of our happiness. But they do not mourn as those without hope. The closing scenes of her life beautifully illustrated the Christian character, and the faithful believer in the promises of God, cannot doubt that she is now invested with that happiness which is infinite in quality and eternal in duration.

Although she had nearly attained that age when we are told “our strength is but labor and sorrow,” she was exempt in a remarkable degree from the infirmities and peculiarities of mind and temper too often incident to old age, and to the last took a lively interest in things around her, and was a cherished and attractive companion, as well to the young, as to the old of her acquaintance. She could look back with pious satisfaction on trials and adversities, which an energetic spirit, and unshaken reliance on the merciful providence of God, had enabled her calmly to surmount, and she was in the enjoyment of the richest of earthly blessings, the devoted love and gratitude of worthy children—rendered worthy, under God, by her example and fostering care. Her two surviving sons had attained distinction in their respective professions, and another, although cut off in early manhood, had been a faithful and esteemed Minister of his master Christ.\*

Thus constituted and thus circumstanced, it would not have been natural to be weary of life. She was not weary of life. She clung to it with eager hope, in the midst of intense bodily sufferings. But when admonished by infallible tokens that her days were numbered, she received the warning with un murmuring resignation, and closing her eyes upon its interests, for many days preceding her last on earth, but her thoughts entirely on the mere agencies and promises of her heavenly father, and has been gathered to her father, as we humbly trust, “in the confidence of a certain faith, in the comfort of a reasonable, sure and holy hope, in favor with God, and in charity with the world.”

“Hark! they whisper! Angels say,  
Sister spirit, come away.

\* \* \* \* \*

The world recedes—it disappears—  
Heaven opens on my eyes—my ears  
With sounds seraphic ring;  
Lend, lend your wings! I mount! I fly!  
O grave, where is thy victory?  
O death, where is thy sting?”

### CALENDAR FOR APRIL.

- |  |                                 |
|--|---------------------------------|
| 1. Monday before Easter.                     | 7. Easter Sunday.               |
| 2. Tuesday before Easter.                    | 8. Monday in Easter week.       |
| 3. Wednesday before Easter.                  | 9. Tuesday in Easter week.      |
| 4. Thursday before Easter, or “Mandate day.” | 14. First Sunday after Easter.  |
| 5. Good Friday.                              | 21. Second Sunday after Easter. |
| 6. Easter Eve.                               | 25. St. Mark, the Evangelist.   |
|  | 28. Third Sunday after Easter.  |

### ERRATA.

- Page 359, line 2 from end, for “Whitney,” read *Whitby*.  
Page 378, line 12 from end, for “brethren read *brother*.  
Page 379, line 5 from top, for “privileges” read *privilege*.

\* Rev. Thomas Frost, Junr., late Assistant Minister of St. Philip's Church, Charleston.

## *Church Societies in South-Carolina.*

1. Protestant Episcopal Society for the Advancement of Christianity in South Carolina—Treasurer, Thomas Gadsden, Esq., office St. Michael's Alley, next door to Church-st; Library in Chalmers-st. Open every Monday, Wednesday, and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Edward Frost, Esq. office No. 50 Broad-st. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian, Mrs. Thos. H. Deas, Society-st., near East Bay, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

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Right Rev C. E. GADSDEN, D. D., Chairman.								
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New-York, Nov. 8th, 1843.

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